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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES.

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HAZRAT MIRZA GHULAM AHMAD,
THE PROMISED MESSIAH AND MAHDI,

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Founder of the Ahmadiyya Movemnt
in Islam.

حضرت میرزا غلام احمد صاحب قادیانی
مسیح موعود و مہدی معہود علیہ السلام

بسم الله الرحمن الرحيم

MONTHLY

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RABWAH

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Editor
NUR-UD-DIN MUNEER M.A.

Hazrat Khalifatul Masih's Address to Ahmadi Youth

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Annual Gathering of Khuddamul Ahmadiyya

(By Nur-ud-Did Muneer)

After a break of three years, the Central Association of Ahmadi youth (Majlis Khuddamul Ahmadiyya Markazia) celebrated its three-day annual gathering at Rabwah in the first week of November. It was held this time in the spacious premises of Masjidi Aqsa. Besides its youth, a large number of elders and children of the Jamaat also participated.

Hazrat Khalifatul Masih III, the supreme Head of the Movement inaugurated it on the 4th and on the 6th November addressed its last session also. Reminding the youth of the Jammaat of their duties and obligations in establishing the Islamic revolution in this would, he exhorted them to do their best for its realisation. He also warned them of the mischiefs of hypocrites who were designing to corrupt their faith and to retard their progress in pursuit of their goals. The following is a resume of his addresses.

My dear Youngmen!

The Conventions of Ahmadi youth are normally held annually in which they are reminded of their duties. This convention is, however, being observed after an interval of three years. The gap is due to some peculiar circumstances which combined to deprive the *Khuddam* from meeting together and benefiting from the proceedings of such conferences.

On this occasion I will try to remind you of the importance of our objectives and of the part your Association has to play in their achievement. For, until you are made aware of it and of the endless reward which awaits you on the fulfilment of your obligations, you cannot perform your duties spiritedly. It is a matter of common knowledge that only the true realisation of one's aims and objects animates one's heart and impels him to pursue them vigorously.

The Holy Prophet (peace and blessings of God be on him) has also said the same thing in this context. According to him only that Muslim is stirred to practise Islam entnusiastically who has a clear vision of its teachings and a true perception of his duties. Such a person comes under the shadow of God Almighty and is protected from the onslaughts of Devil. He forges ahead in the cause of Islam smilingly even in face of opposition and acute persecution.

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Let me now tell you something about the genesis and progress of the Islamic revolution. Its foundation was laid by the Holy Prophet (peace and blessings of Allah be on him). It is unique both in its effect on world history and also in the depth to which it reached in its first round of implementation. Since its inception it is moving forward steadily and will one day turn the whole world into one *Ummah* or one Brotherhood, rallying round the banner of Islam.

As I have alluded above, this peerless revolution, which had never occurred before and will never have any rival in the future, had also its ups and downs. Three centuries after the Holy Prophet, some evil influences infilterated into it and slowed down its pace. But even then a considerable portion of the Ummah remained devoted to the service of Islam. More time passed and darkness came to prevail in Muslim lands so much that the period affected is termed in Muslim history as فیج اعوج i.e. the period of utter decadence and downfall of Islam. In this period also we find numerous Muslims drawn close to God Almighty and keeping the torch of that revolution burning. In short in the bygone centuries, this spiritual revolution, like a forceful tidal wave, sometimes rose to great heights and at others ebbed very low. This process went on until the time came of the advent of the Promised Messiah and Mahdi, in whose time, it is destined that good and evil and light and darkness will have their last battle, and Islamic revolution will be firmly established.

In this time of the Promised Messiah, through which we are now passing and in which the Islamic revolution is destined to culminate, we are confronted with three mighty un-Islamic revolutionary mavements, viz ; Capitalism, Russian Revolution and Chinese Socialism. By establishing press and developing fast means of Communication, Capitalism has brought mankind very close to each other. As a consequence, it has become easier to take the message of Islam to the remotest corners of the world and thus it has paved the way for the establishment of Islamic revolution. The Russian revolution has made further advances in knowledge based upon the Capitalistic system. Though it has harmed mankind extensively yet it has also contributed in some ways to the cause of Islam. Similar is the case of Chinese Socialism, which can be styled as the Third stage of the first two revolutions. It has also given a fillip to the advancement of Islamic revolution.

When we look into our scriptures, we find that the spiritual revolution initated by Islam was destined to reach its zenith at the hands of an illustrious spiritnal son of the Holy Prophet, i.e. the Promised Messiah and Mahdi. (peace and blessings of God be on them both). This glad tidings is contained in the Holy Quran in the verse in which it is promised that Islam will come to prevail over all other religions (28 : 61). Muslim Saints and commentators are agreed that this promise will be fulfilled for the

second time at the hands of the Promised Messiah and Mahdi. The Mahdi who was to be raised in the latter days has since appeared and he is so lost in the love of his Master, the Holy Prophet, as to forget his own identity altogether. He has produced a community which is offering heroic sacrifices for the culmination of his objectives.

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You! the youth of the Jamaat are the vanguard of this community. You should sacrifice everything you have for bringing on this earth the Islamic revolution. You are weak and powerless but Allah and the Holy Prophet are powerful and Mighty. You should rely upon their help. The Holy Prophet is our Master and we love him with all our soul. He exalts His followers to great spiritual eminence and his efficacy in it will continue to the end of the world.

So my dear Youngmen! This is your position and these are your responsibilities. The task is extremely difficult and as I have already told you it can be achieved only through the grace of God Almighty. You should all humbly bow before Allah and supplicate to Him for His help. To remind you of the need of offering constant supplications to Allah, I have termed this convention as the convention of prayers and supplications. So you should devote yourself to it and always keep invoking the blessings of God on the Holy Prophet, (peace and blessings of God be on him). With our meagre endeavours we cannot win the mankind for the Holy Prophet. We need the assistance of angels in Heaven. We should beseach our Allah to grant it to us. We should also offer sacrifices in cansonance with our exalted objective. We should do good to everyone, even to them who take themselves as our enemies.

My dear Youngmen! Your objective is very high and your responsibilities are extremely arduous. First of all you should have a clear and exhaustive picture of them both. This you can get by a thorough study of the Holy Quran. The Quran is flawless and the only perfect source of guidance for us. Nothing can be added to it nor substracted from it. But to have a clear vision of the Quran we must read the Promised Messiah's books. These books contstitute a true commentary of Quran and also of the traditions of the Holy Prophet (peace and blessings of God be on him). Every time you will read his books, you will get a fresh insight into the meanings of the Quran. So by a permanent recourse to the Holy Quran and to the Promised Messiah's books, You should form in your mind a true picture of your objectives and then work hard to realise them.

I may remind you also of the position af Khilafat in this context. It has been instituted by God Almighty and He has Himself promised to preserve it in our community. Khilafat and Jamaat are in fact two names of one Unity. With the help of the Jamaat, Khilafat is responsible for the conception and execution of plans for bringing about the Islamic revolution. So Khilafat is the focal point of all such activities.

But Satan is out to undermine this institution. Taking cover of a tradition of the Holy Prophet, some hypocrites are endeavouring to corrupt your faith regarding it. The tradition promises the appearance of a reformer (مجدد) at the head of every century. The point which the hypocrites are trying to sell in this connection is that such Mujaddid if and when he appears will be independent of Ahmadi Khilafat. But this shows only their ignorance. Ahmadi Khilafat has been established in the light of the Quranic verse., "Allah

OUR ANNUAL CONVENTION

Our Annual Convention, which is being celebrated at Rabwah in the last week of December is not an ordinary event. It is full of significance for establishing the Islamic Revolution in the whole world.

As usual, Ahmadi men, women and children will flock to Rabwah in swelling numbers on this occasion. Apart from Pakistan, they will come from the remotest corners of Africa, the U.S.A., Europe and scores of Islands scattered on this earth.

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These men and women will not be here for any worldly benefit, nor for indulgence in any physical pleasures. They will come only for spiritual benefit; for seeking blessings from Hazrat Khalifatul Masih; for joining him in offering supplications to God Almighty for the success of Islam; for invoking blessings of God on the Holy Prophet (peace and blessings of God be on him); for getting inspiration from the speeches and addresses on Islam, which will be a special feature of the whole show; for gaining a first hand knowledge of the grand plans and schemes launched under the direction of Khilafat for the propagation of Islam and most of all for rededicating themselves to its service.

Our Annual Convention furnishes us every year with fresh proofs of the truth of the Promised Messiah and so increases our faith in the might and power of Our God. Whatsoever the Promised Messiah had foretold about it we see its fulfilment on this occasion. He had proclaimed that his movement was not the result of any human designs. It had been set up under a special decree of God Who will make whole nations join it.

In our Annual Conventions we witness the fulfilment of this prophecy. Many many representatives of those nations who have joined the Movement come to Rabwah and participate in the convention. We mix with them freely. What other proof is needed of the truth and sincereity of the Promised Messiah!

May God Almighty bless them all who participate in this convention and may He enable them to rededicate themselves to the service of Islam.

Nur-ud-Din Muneer

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has promised to those among you who believe and do good works that He will, surely make them successors in the Earth" (18 : 56). In this verse the revival of Islam has been bound up with Khilafat. It will be interesting to note that the word Mujaddid has nowhere been used in the Quran. The Ahmadi Khilafat, has been established according to the above injunction of the Quran and takes its authority from the promised Messiah and Mahdi. The Promised Messiah's work of reviving Islam and re establishing it in the whole world will continue for ever. As this work has to be done by Ahmadi Khilafat, Ahmadi Khalifas will surely continue to appear and the Mujadids, whenever they come will serve them and will have no independent status.

Blessings of Revelation

(A verse of the Holy Quran with Commentary)

وهو الذى انزل من السماء ماء فاخرجنا به نبات كل شئى فاخرجنا منه
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خضرا نخرج منه حباً متراكباً ومن النخل من طلعها قنوان دانية و جنت
من اعناب والزيتون و الرمان مشتبهاً وغير متشابه انظروا الى ثمره اذا
اثمر وينعه ان فى ذلكم لايت لقوم يومنون

Translation: And He it is Who sends down water from the cloud; and we bring forth therewith every kind of growth; then we bring forth with that green foliage whereform we produce clustered grain. And from the date-palm, out of its sheaths come forth bunches hanging low. And we produce therewith gardens of grapes, and the olive and the pomegranate—like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe. (6 : 100)

Revelation is likened here to rain-water, and the verse answers the question, why, if revelation is indeed a blessing, is there discord and strife whenever a Prophet is raised? It says that just as after rainfall all kinds of vegetation grow up, both bad and good, according to the seeds lying concealed in the earth, similarly, at the advent of a Divine Messenger, men, who so far had remained mixed up, become divided into good and bad. The words "like and unlike" imply one that some fruits resemble, and some differ from, each other.

This may apply either to fruits of different kinds, which resemble another in certain respects and differ in others, or to fruits of the same kind which, although resembling one another in the main points, differ from one another in minor details, some tasting sweeter than others and some varying in colour or size. The same is the case with those persons who accept a Prophet and follow divine guidance. Whereas they bear great resemblance to eath other in one respect, they differ in another. Some are morally and spiritually more advanced than others. Again some are more advanced in one phase of spiritual growth, others are more advanced in another. They attain to different stages of spiritual perfection and develop different characteristics according to their respective natural capacities and dispositions. The words "the ripening thereof" refer to the analogy of the ripening of fruit. Just as it is unfair to judge a fruit by an unripe specimen, similarly it is unfair to find fault with the fruits of revelation because some believers are as yet in the process of spiritual development and have not attained perfection.

LIKE FOR YOUR BROTHER WHAT YOU LIKE FOR YOURSELF

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Narrated by Hazrat Anas. (Allah be pleased with him): "Said the Prophet of Allah (Peace and blessings Allah be on him) "By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself"

(Bukhari)

Explanatory Note:

This *hadis* sets forth the true standard of Islamic brotherhood. First of all, the Holy Quran knits all Muslims into one brotherhood by declaring that "all the faithful are brothers." The Holy Prophet (peace and blessings of Allah be on him) explained the high standard at which this brotherhood was to be evolved through the words of this *hadis*. How forcefully he says, by swearing by the power of his Lord, that the true standard of brotherhood of the Faithful consisted in choosing for his brother, what a Muslim would choose for himself. Through this short observation, the Holy Prophet (peace and blessings of Allah be on him) has uprooted all estrangement and feeling of conflict from among the Muslims combining them into one organic whole. But it is unfortunate that most of the people of our day are engrossed in self-interest and in accumulating every benefit for themselves to the exclusion of others. It is about these people that the Holy Qutan observes: "Woe unto those who, when they receive the measure from others, they get it in full but when they weigh it out to others, they give out less. Do they think they will never be raised and brought before their Lord?"

Islam cuts at the root of egoism and makes it obligatory on true Muslims to like for their brothers what they would like for themselves. It does not however mean that the special rights of relations that the *shariah* has laid down should be ignored. As, for instance, a father is bound to maintain, his young children, the husband to maintain his wife, and children to support their aged and dependent parents. Likewise the *Shariah* has apportioned shares for heirs on the death of a person: Widow, children, parents and others inherit definite portions of the legacy as their respective shares. Similarly it has been enjoined with great emphasis to look after the well-being of other relations, neighbours and friends. These rights as laid down are of course there. Leaving them aside, in our day-to-day relationships and dealings, Islam expects every Muslim and enjoins upon him, to like for his brother what he would like for himself and should not have a double measure, one set for himself and another set for others. In another *hadis* our Lord the Holy Prophet (peace and blessings of Allah be on him) has described Muslims as limbs of one body and as the whole body is ill at ease where a limb pains, so should all the Muslims feel ill at ease when one Muslim suffers. This is the high place of brotherhood to which the Prophet of Allah (may my soul be devoted his) cause to proposes to elevate us. Would that we valued this injunction.

International Conference on deliverance of Jesus

(Mr. B.A. Rafiq, Imam of the London Mosque)

The Ahmadiyya Community of United Kingdom will Inshallah, hold an international conference on "The Deliverance of Jesus from the Cross" on the 2nd, 3rd and 4th of June, 1978. On this occasion, apart from the proceedings of the Conference, there will be an exhibition of relevant books, magazines, newspaper cuttings and slide shows. Provision has also been made for informing the local and international press, radio and television services. Their representatives are expected to attend a press conference and hold interviews with appropriate authorities.

The idea of holding this conference was conceived from the keen interest shown in the subject over the past few years by Orientalists and Historians. Their curiousity has been aroused by research on the theory that Jesus Christ did not die on the cross, that after crucifixion he travelled across to Kashmir where there is strong evidence of his presence, and of his subsequent natural death. Scientific experiments are due to be carried out in May 1978 at Turin (Italy) on the piece of cloth in which Jesus Christ was wrapped when he was brought down from the cross and which is reported to bear his image. Experiments will be made to prove the authenticity of the shroud when this preserved and closely-guarded cloth is subjected to a public display at an international conference of leading historians and scientists.

As a result of this interest, it is patently obvious that the Christian belief of resurrection will be on trial again. A number of non-Muslim scholars now believe that Jesus did not die on the Cross and that the body which was taken to airy chamber was that of a Living Jesus and that he may have travelled eastwards to Afghanistan, Kashmir, etc. At the moment, it appears that the preliminary conferences leading up to the May 1978 Turin Conference would have proved the validity of the theory that Jesus did not die on the Cross and that a major breakthrough would have been achieved in exploding the myth and mystery surrounding Jesus Christ.

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It was the Promised Messiah who expounded the truth contained in the Holy Quran that Jesus of Nazareth did not die on the cross but that he swooned on it and was mistaken to be dead. The Promised Messiah revealed for the first time that Jesus survived crucifixion, that subsequently he travelled eastwards to Kashmir where he died a natural death. He substantiated this theory by strong evidence drawn from Muslim and Christian scriptures, science and history. For us, as Ahmadis the increasing interest in the

relevance of the Shroud of Turin and the research on christ's deliverance from the Cross bears special significance. There are few non-Ahmadis who admit this thesis, let alone acknowledging that it was the Promised Messiah who, from Divine revelation, first made claim to it.

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The Ahmadiyya Community of United Kingdom has seized this opportunity of attaching relevance to this subject owing to the potentials it provides for preach ng Ahmadiyyat. The first stage of this grand project is in the summoning of an Ahmadiyya Conference on the Deliverance of Jesus from the Cross to be held in the first week of June, 1978 shortly after the Turin Conference. It is intended to assert as often as possible that it was God Almighty Who revealed the truth through the Promised Messiah that Jesus Christ lies buried in Kashmir.. For exerting the greatest impact, it is the Community's objective to collate and present all corroborating evidence at one place and to broadcast and exhibit it to the general public. To help achieve this objective at the Conference :

1. Research papers and theses will be presented by leading scientists, orientalists, and historians on this subject

2. Various books and references will be collated for exhibition purposes and will be later compiled into select bibliography.

3. Relevant literature ranging from "Jesus in India" to publications by the Community to date will be reprinted and made available for distribution and sale.

4. Leading orientalists and church authorities will be invited to attend the conference and to present their thesis.

5. Copies of newspaper cattings, reviews, radio and television broadcast topics will be collected and a film on the proceedings of the Conference made for futher distribution on a world-wide scale.

6. Hazrat Ch. Muhammad Zafrulla Khan has written a book on this subject which will soon be published.

The U.K. Ahmadiyya Community presented this scheme to Hazrat Khalifatul Masih III for approval, and humbly requested him to attend the Conference in person, to declare it open and to address its closing session. Hazur has been pleased at it and graciously accepted the invitation to attend the Conference in person.

While we request all members of the Community to pray for the success of the Conference, we seek their assistance and valuable suggestions. If any member has any rare document, photograph pertaining to the subject matter, we shall be pleased to receive this for exhibition on a temporary loan. Your matetial will be with us on personal guarantee for its security and will be returned with our grateful thanks. Those members who intend to attend this conference should notify the London Mosque so that further information may be sent to them.

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MY PREACHING EXPERIENCES

by MAJOR ABDUL HAMID (Retd.)
Former Missionary of England, America and Japan

Mission of Jesus Christ

During my stay in Japan, I used to convey the message of Islam and Ahmadiyyat to the Japanese people in Japanese language which I had learnt in a Japanese school. I also produced some literature in it which I distributed among the Japanese people of different walks of life. At times I used to write letters to the Editor of Japan Times on various subjects. One such letter appeared in it in its issue of 15 October, 1972. It is reproduced below :

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"I have been working in this country for more than three years as a missionary of Ahmadiyya Movement in Islam-a world-wide missionary movement whose headquarter is in Rabwah, Pakistan. During the course of my preaching,I often come across Christians who are zealously preaching the gospel of Jesus Christ to the Japanese and non-Japanese people.

I admire their zeal and have no doubt in my mind that they are sincere, but the question arises, "Was the message of Jesus Christ for the whole world?" The answer is, "No, it was not for the entire world, it was intended for Israelites only." Jesus says, 'I am not sent but unto the lost sheep of the house of Israel'. (Matthew (15 : 24). Again we read in the Bible, "These twelve Jesus sent forth, and commanded them saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel.' " (Matth. : 10 : 5-6)

In view of these clear directives of Jesus Christ, to preach Christianity to non-Israelites may they be Asians, Europeans, Americans or other nationals, is a mere waste of time, money and energy. It is true that there are some verses contradictory to it also in the Bible. For instance we read : (I) And he said unto them, 'Go ye into all the world, and preach the gospel to every creature.' (St. Mark 16 : 15)

(2) "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost". (Matth : 28:19).

If these contradictions are admitted to be correct, then the authenticity of the entire Bible becomes doubtful.

Christian scholars, however, admit that (St. Mark 16 : 9-20) are not authentic and that they were not written by St. Mark (Interpreter's Bible, Vol. VII, pages 915, 916 and 917).

The Revised Standard Version of the Holy Bible has even omitted these verses from the text. As regards Matthew 28 : 19 it is also admitted to be of later origin. (The Philosophy Of The Church Fathers, Volume I, by Harry Austryn Wolfson page 143).

I shall be grateful if any Christian theologian could give some reasonable explanation of the point raised in this letter."

The above letter had a wonderful response from the clergy and the

laity alike. Some addressed their replies direct to me. Unfortunately I do not possess all replies but I shall make a mention of some of them that are on record with me.

Judy, Radebaugh (Mrs. Ray)

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She wrote on the same day (15th October, 1972) :

"I am not a Bible scholar and I am in Japan without a typewriter. I do hope you can read this letter. I will answer your question as best as I can that "Christ's message is not for the world" for I sincerely know and believe that He is for every one, and that Jesus Christ loves you and cares for you too. If you dont't believe me, ask Him !

Since I must write this letter I have decided to give you Bible references instead of quoting them all. Read all of Acts-concentrating on Chapter 9-13 and the life of Paul.

My church is the Salvation Army and I would be happy to talk with you anytime on the point at issue further. I am not a minister-just (Ha) a housewife."

Her letter was six pages long. I have given a few extracts. At one place she invited me to pay a visit to her in Colorodo, U.S.A. where she has a permanent residence.

In reply I wrote a letter to her explaining in detail the message of Islam and Ahmadiyyat and also the errors of modern Christian thought. She again replied to my this letter. Her reply was 9 pages long. In this letter she asked me many questions. The opening paragraph of this letter reads as follows :

"I do thank you for sending me the well written letter of a fellow christian and your kind response. As you noticed when you telephoned it is a difficult situation trying to discuss with three active noisy children in small apartment. My husband has already made plans for several weekends-so I cannot make definite date yet for our discussion, but I will try to plan for it soon and look forward to meet you. However, since you are obviously scholar and we are not-the discussion may not be of much benefit to you. We are simply humble followers and friends of the greatest of all friends, Jesus Christ. It was many years ago that I read the beautiful Koran (Quran) and I have always felt Muhammad must be close to God.. Yet our Bible also clearly states that if we deny the Godhood of Jesus, we also deny the father."

Her nine pages letter depicts her immense love for Jesus Christ whom she believes to be her God Almighty. I can also see that having been confronted with the truth for the first time, her faith has been shaken. I am sure when she ponders over my letter published in the Japan Times and subsesquent letters addressed to her and the literature provided to her by me, the light will one day dawn upon her and her family members and they will accept the truth and will make tremendous sacrifices in the way of God as we do. May Allah do so. Amen.

PROFESSOR RUIJI IZUMI

The above named Professor of

Sofia University wrote :

"There are two "sending off" occasions for the disciples of Christ. One when they are sent before Christ to announce that the Kingdom of God is at hand.....

The other "final" sending off" is when having finished his work on earth (namely to preach to the land of Israel directly) Jesus sends forth His apostles (in Greek language "apostoloi" means "those who have been sent forth") to go to all the kingdoms of the earth, to all tribes, and races and preach the Gospel of Christ, as the perfection of the Jewish law and Prophets.....

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The above is the gist of his one page letter. How confused.

Charles Gentry Nagoya Japan

He wrote : (He addressed the letter to the Editor Japan Times)

"I read with interest the letter from Mr. Abdul Hamid (Missionary Ahmadiyya Movement in Islam) in the Japan Times October 15, 1972. He is to be commended for his admiration of the zeal and sincerity of Christians in Japan."

In more than two pages long letter typed in single space, the writer of the letter made futile attempts to justify the contradictons without giving any explanation of the unauthentic verses of St. Mark and St. Matthew mentioned in my letter. He, however, asked certain questions concerning our religion Islam and said, "Because I am interested in the eternal destiny of my soul as well as the souls of others, I would be grateful to receive answers to the aforementioned questions. On the whole he seemed to be a seeker after truth which will, I am sure, be revealed to him one day if he continues to make proper efforts in search of it.

Flavian Walsh

He wrote : (His letter is addressed to the Editor Japan Times and copy to me) :

"I happened to read the letter of Abdul Hamid (Oct. 15th) and though I do not consider myself a theologian I would like to offer a thought or two in a spirit of mutual understanding.....

I take strong exception to his statement that "Christian scholars admit that Mark 16 : 9-20 are not authentic and they are not written by St. Mark." I grant the latter but deny the former. Vs 9-20 give every evidence of having been written by another hand than Mark's. However, at no time has the Church viewed them as non-canonical or non-inspired or non-authentic...Nor can I accept his statement that Matt. 28 : 19 is admitted to be of later origin. Some scholars do feel this to be true, but many scholars claim there can be no doubt that these words stood in the original text of Matthew for these words are found in all manuscripts and versions .....

Divine Plan Foundation Tokyo

G. Homer Hamlin missionary of the above organisation wrote to me :

Jesus did say, as you quoted, that he was sent only to the lost sheep of the house of

Israel, but as stated in John I : II "He came unto his own, and his own received him not"....

In his more than one page letter, typed in single space he repeated his beliefs and those of other christians but did not give any satisfactory explanation of the points raised by me. He, however, promised to discuss the matter further on some other occasion but did not do so.

Frank Davis

He wrote :

> I have read with much interest the letter which you have written to the Edltor of Japan Times. I hope you continue to write more such informative letters which will present the view of Islamic thinking on religious questions.....
>
> I am very interested in Islam in all its aspects.

Master Mariner U.S.A. (Retd)

He wrote :

> "You are quite right in stating that Jesus Christ was sent only "to the lost sheep of the house of Israel" But why? they were God's covenant people.
>
> "We are not concerned with doubtful verses such as St. Mark 16 : 9-20 nor are they necessary to show that the Gospel would be preached worldwide.....

Philip Foxwell

He wrote :

> Mr. Abdul Hamid has made courteous inquiry as to how we can be sure the message of Jesus Christ is for the whole world.....
>
> When Christ told his disciples to "go (only) to the lost sheep of the house of Israel" he was giving a temporary order. The disciples were not at the time competent to deal with Gentiles.

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He wrote a brief letter for Japan Times and sent a copy to me. He also addressed me a detailed letter which was typed on the letter head of "WORLD PRESBYTERIAN MISSIONS". Along with his letter he sent me some printed and cyclo-styled material containing critical remarks against all religions other than Christianity. Such remarks were made against Islam also.

Replies to my letter of 15th October 1972, published in Japan Times led me to publish a paper entitled "MISSION OF JESUS CHRIST AND ISLAM" which is reproduced on the next page.

لكل داء شفاء

(تلخيص حديث نبوی)

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Mission of Jesus Christ and Islam

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BY MAJOR ABDUL HAMID (RETD.)
Missionaty Ahmadiyya Movement in Islam, Japan.

In one of my letters published in JAPAN TIMES of October 15, 1972, I said that the message of JESUS CHRIST was not meant for the entire world but was limited to Israelites only. In response to this letter, I have received many letters from various Christian theologeans and others. It is gratifying to note that they were generally courteous in their approach to this basic issue which if decided in the way I put it will render the efforts and tremendous material and spiritual sacrifices done by millions of Christians all over the world during the past several centuries, a mere waste. Instead of replying to the writers of letters to me, individually, I have decided to write this paper elaborating the point in issue in the light of the biblical account and Islamic literature as advocated by the Ahmadiyya Movement in Islam, a world wide missionary organisation.

2. It must be borne out that unlike Jews who consider that Jesus Christ was a false prophet and a false Messiah, we Muslims have been commanded to respect Virgin Mary as highly pious lady and Jesus Christ as a true prophet of God and the true Messiah whose mission was like other prophets of the Mosaic Dispensation, restricted to the Israelites only.

3. Jesus Christ has very clearly defined his mission as follows:

A. I am not sent but unto the lost sheep of the house of Israel. (Matthew 15 : 24)

B. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not! But go rather to the lost sheep of the house of Israel. (Matthew 10 : 5-6).

4. A close study of the parable of the vineyard also supports the above view. I reproduce below the parable:

> Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a vinepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw they said among themselves: This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scrip-

tures, The stone which the builders rejected; the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of GOD shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

(Matthew 21:33-44)

Vineyard

According to Jesus Christ 'the vineyard' in the above parable means 'the kingdom of God'. He says, 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'.

Husbandmen

The term 'husbandmen' means 'Israelites' to whom the 'vineyard' or 'the kingdom of God' was originally let out.

Householder or the Lord of the Vineyard

Householder or the lord of the vineyard denotes 'GOD'.

Servants

'Servants', refer to the prophets of GOD who were sent to Israelites prior to JESUS Christ.

Son

'Son' has been used symbolically for Jesus Christ who was sent to Israelites last of all prophets.

Other Husbandmen

The 'Son' of the lord of the vineyard or Jesus Christ was not equipped with sufficient power to evict the Jews from the 'vineyard'. There was yet another manifestation of GOD to take place which is described as follows: 'When the lord of the 'vineyard' cometh what will he do unto *those husbandmen?*' (verse 41 ibid). The wise disciples rightly answerd: 'He will miserably destroy those wicked men, and will let out his vineyard unto *other husbandmen*, which shall render him the fruits in their seasons', This was no other person except MUHAMMAD of Arabia, the Holy Prophet of ISLAM who has been symbolically mentioned as 'the lord of the vineyard'. He came (570 A.D.-632 A.D.) and deprived the Israelites of the vineyard and let it out unto *other husbandmen*. His message was addressed to the entire world and those who accepted him became the possessors of the vineyard. The kingdom of God was taken from the Israelites and given to Muslims.

5. The advent of MUHAMMAD was foretold in the Old and the New Testament. Moses said:

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> And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name which I have not com-

manded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deut: 18: 17-22)

The above prophecy has been repeated in some modified form in the New Testament. (Acts 3: 22-24)

In the above verses, Moses foretells the advent of a Prophet who will have the following qualifications:

a. He will be like unto MOSES.
b. He will be raised from among the brethren of Israelites and not from Israelites.
c. God will put his words in his mouth, which means that he will be blessed with the revelation from GOD.
d. He will speak in the name of GOD.

This prophecy was fulfilled word by word in the person of the Holy Prophet of ISLAM.

a. He was like unto MOSES in that both were Law Giver Prophets. The Holy Quran is the Book of Law for Muslims even as TORAH is the Book of Law for Jews. All other prophets who followed MOSES, including JESUS CHRIST, did not have their own Law. They all acted upon the Law of MOSES. Even JESUS says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

b. The Prophet of Arabia was raised from among the Ishmaelites who were brethren of Israelits.

c. The Holy Quran is the Word of GOD which was revealed to him (the Holy Prophet) by GOD.

d. He spoke in the name of GOD. The Holy Quran consists of 114 chapters. All but one open with the verse: "In the name of Allah the Gracious, the Merciful". Allah in Arabic language means GOD.

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In the above prophecy it is stated that those who will not listen to the message of the Prophet will be punished. So it came to pass. The enemies of the Holy Prophet were punished in his life time. It is also mentioned in the prophecy that the prophet who will pretend to be the fulfilment of this prophecy will be killed. This is hinted in the verse, 'even that prophet shall die'. These words also indicate that the pretender will not be successful in his mission. A student of history knows that the Holy Prophet had to face the deadliest enemist who left no stone unturned to entrap him, kill him and annihilate his followers. Every day was the day of the Cross for him. The Almighty GOD protected him. He was the most successful Prophet who died a natural death after he had firmly established his faith and rendered his enemies incapable of doing any harm to his religion after his death.

6. The achievements of the Holy Prophet of ISLAM are written in the annals of history in golden words. I quote the following passage from the book 'The Way Of The Prophet'

written by DAVID BROWN B.A.B.D. M.Th. Canon Missioner, The Episcopal Church in the Sudan:

> "MUHAMMAD was one of great figures of history and to that the continuing vitality of Islam bears ample witness. No one indeed can withold his admiration from the one who beg nn ng as a s mple preacher in MECCA, triumphed over persecution and disappo ntment and courageously emigrated to Med na, there in ten short years to un fy the greater part of Arabia, and to establish the Muslim community so surely that, with n ten years of his death, his followers were masters of Syria, Persia and Egypt. It was, however, no mere military victory like that of Alex nder or Napolean, but the achievement of a prophet who spoke and acted in the name of GOD and the practices of piety, prayer, fasting and almsgiving. We feel indeed an immediate sympathy with MUHAMMAD, and sparing his attacks on Chr stianity, we see in him the partial fulfillment of some of our own natural longings and desires; there can indeed be few of us who have not sometimes wished to reform our society as successfully as he did his, and to do it in the face of opposition. (Pages 68-69)

7. Even the name of the Holy Prophet of ISLAM is mentioned in the Old Testament. The Hebrew version of the verse 5:16 in the book Solomon's Song reads as follows:

Hicko Mamtakim Vechulo Muhammadin: zeh dodi Vezeh Rai B'not Y'rushalam.

The translation of this verse is:

'His mouth is most sweet; yea he is MUHAMMAD (Altogether lovely). This is my beloved and this is my friend, O daughters of Jerusalem'.

In the King James version of the B ble the word 'MUHAMMADIM which is used in plural form to show respect for MUHAMMAD, has been translated as 'altogether lovely'.

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8. Jesus mission was addressed to Israel tes only and his teachings were not complete, but the message of the Holy Prophet of Islam was addressed to all mankind. His teachings were therefore complete in all respects. This is hinted in the following verses of the B ble:

> I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glor fy me; for he shall receive of mine, and shall show it unto you.
>
> (John 16: 12-14)

The above verses clearly show that the teachings of JESUS CHRIST were not complete. By the 'Spirit of Truth' he meant the Holy Prophet of ISLAM who was to appear after he was gone. This prophecy is similar to that of MOSES, (Deut. 18: 1'f) who prophesied about the advent of a prophet like unto him. The words of MOSES, "and he shall speak unto them all that I shall command him", and JESUS CHRIST's words' for he shall not speak of himself; but whatsoever he shall hear, that shall he speak', mean one and the same th ng. It is not correct to say that by the Spirit of Truth is meant the 'Holy

(Cont nued on page 28)

MISSIONARY WORK IN THE UNITED KINGDOM

by Khan B.A. Rafiq
Ahmadiyya Missionary Incharge in the U.K.

After about 18 years of missionary work, in the U.K. I would like to offer in this article, a brief story of our efforts and our achievements. I have touched upon some problems that have come in my way as a missionary, and dropped some suggestions for their solution, which however are based purely on my personal view.

My evidence is necessarily thin. A few years of work in this country, meeting diverse nature of people, talking at schools, clubs, and associations about Islam ; visiting religious institutions and churches, replying odd sort of letters and presenting Islamic life and thought, attending various conferences and debates on religion, may give an observer like myself the feel of things, but it scarcely makes one an expert. Futhermore, being more confined to activities in the United Kingdom alone, I am afraid, I might bring to every observation a different bias which I have neither the right nor the desire to express. Nevertheless, it seems most useful simply to say what I think.

One more introductory point : In these years, I have, in my talks with all people of all races, secured a useful knowledge. I am most grateful to them. I have learned from them that good people, black, brown or white, everywhere speak a common tongue, no matter what oceans lie between them. I have learned that there is no dearth of God-fearing men and women on earth.

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It is not out of place to give a brief account of the establishment of the London mission where I was fortunate enough to be appointed in 1959. It was as early as 1914 that the late Hazrat Fateh Muhammad Sayal (God be pleased with him) was asked to set up the mission house in central London. As the years rolled by, a piece of land was secured in Soutfields where through the efforts of Hazrat Khalifatul Masih II (may God be pleased with him), the first Mosque in London was erected in the typically eastern design. The funds for the construction of the mosque were made available by the ladies of the Community. The quick response from the ladies was remarkable. Those were the years of post-war economic gloom. The Ahmadi ladies in India took off their pieces of jewellery and sold them to offer donations for the setting of a house of worship in London. In August 1924 the foundation stone of the Mosque was laid by the Head of the Community. This mosque has, since its opening in 1926, been the rallying point for Muslims who come to the U.K. A building within the premises served as the Mission House for the Community. It is of interest to know that this Mission was fortunate in having its Imams men of great steadfastness

and integrity. They are still remembered by very many English people who had some loving associations with the Mosque.

The post-war period was marked by the arrival of fresh graduates from the Jamiatul Mobashirin. It was in December, 1958, that I commenced my voyage and in January 1959, I first landed at Liverpool from whence I headed for London. I continued on my way, praying to God to make my work easy for me.

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Thanks to the prayers of the late Hazrat Khalifatul Masih II (may God be pleased with him), for, nervous as I was in the beginning, I soon got over my fears. Through his personal guidance and encouragement it became possible for me to plan out a programme of activities.

In the task of preaching, I had the early difficulties of the dialect. Language problem of the London cockneys hit me hard, as it could to any who happened to talk to them. It took some considerable time for me to assimilate their speech and idiom.

A man new to this country cannot get over these teething difficulties unless he applies himself whole-heartedly to run into the stream of the natives. He must not only be able to understand their expression, but must also be capable of expressing himself in like manner so that communication became complete and effective.

It is absolutely necessary that a Missionary posted here must be familiar with the habits and customs of the local people or with the mannerism of speech, otherwise he would not be able to make any headway. Our new Missionaries must see to this aspect of the British life and thought.

In the matter of preaching, I explored all possible ways of introducing people to Islam. I tried the soap-box platform at Hyde Park and later at Clapham Common. I found these places very unproductive. In fact such places are good enough for those who are well-versed in exchanging peculiar sort of peevish tirades of hectoring abuse. The lecturer ascends the home made wooden rostrum and blurts out a string of random phrases and jibes which leaves the audience groping for the sense. A missionary cannot shout out his wares. It is not his business to indulge in a typical cascade of witty epigrams and destructive jibes. But if he tries to give a serious speech he is knocked down by a barrage of interruptions. After a few trials and set backs I reluctantly gave up the effort. Thus crashed the first limb of my planning.

I later hired halls or other spacious rooms and invited people to attend free lectures on Islam. Attenddance was too meagre. A geographical shift to the quieter town of Brighton was attempted in the hope that attendance might improve. It too ended in our failure to attract people.

My attention was drawn to clubs, associations, schools and Colleges of higher Education and other educational institutions. Here I met with some success in the beginning. In a calm and quiet atmosphere, old and young people could sit for one solid hour or so and hear attentively about the teachings of Islam. Gradually, these talks caught the wind. The Rotary Clubs, TOC H, Lyon Clubs, individual schools and colleges of further education all began to get appointments for a day when I could

address them on Islam. These talks opened up a flood of inquiries. I could see the interest which people took in this faith. They also asked if they could visit the Mosque. This drew them closer to us. The curtain had been well lifted by the hands of God for us.

Questions are the dip-stick of the efficiency of public interest. Every time scores of questions were asked. Some required short answers while others needed long explanations. Time after time we badly stood in need of proper literature on Islam.

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These talks had broken the clouds of darkness. During my stay here I addressed the clubs and schools as often as 600 times.

The distribution of handbills at crowded places and High streets was tried. One day I was busy distributing literature on a beach when I was suddenly accosted by an old man who said : Look here, youngman. You wish that the people on the beach should read your literature on Islam. It would be a great thing if they did so. But I assure you that they would simply throw it away in the bins as they are not in a mood to read. Do you know why ?" This put me off and I was a bit confused. "These people he continued, "have come here to enjoy themselves on the beach. They have no time to read any serious literature. They call it an interference of their leisure time. To invade it would be a downright folly. No doubt you have spent some money on its publication. Don't you think it's being wasted in this manner ?"

I, indeed agreed. I smiled my gratitude to him. I thought it over. I realised that it was not the custom in this country, to distribute any type of handbills in the streets as it was so popularly and successfully done in other parts of the globe. My efforts on the beach sighed to a stop. I was despaired but not frustrated.

I had a great desire to publish a Magazine which should be the organ of Islam in religious matters. God has always been gracious to hear the prayers of the supplicant. For the first time I collected a few articles and before taking them to the printers, in the solitude of the Mosque, alone as I was there, I addressed God in the most humble manner, beseeching His help in this little venture of mine. God's grace descended quickly. I hastened to the press and handed over the manuscript for publication. So in January, 1960, the first magazine of the London Mosque "Muslim Herald" appeared on the market. I received several commendatory letters in which friends and readers congratulated me for my efforts. The letters from the late Hazrat Khalifatul Masih II (God be pleased with him), cheered me greatly. The late Hazrat Mirza Bashir Ahmad (God be pleased with him), wrote a chain of letters giving very helpful suggestions and prayers for its success. Mirza Mubarak Ahmad, Vakilut-Tabsheer also congratulated me with the publication of the magazine and its set up. English friends welcomed it and rejoiced. Soon I started getting letters from West Africa and other parts of the world. These letters have always been received ever since.

My greatest scare was the shortage of funds. For one full year the magazine stood on its own legs ; but it was on the verge of bankruptcy. I again knelt before God. I even paid the money from my own pocket to save it from drowning. A few friends also came

forward to help me. But this could not go on for ever. I prayed hard. In such circumstances God is the only Guide and Helper. After the prayer my heart became light. Never again the magazine had to suffer from the pangs of poverty. The rising prices of paper and printing have often disturbed it but never stifled it.

I soon had another difficulty facing me. I felt short of suitable articles for the magazine. God was gracious enough this time as well. He sent the late Mr. A. R. Chowdry to the rescue. His timely arrival from Uganda in early 1961 was a blessing indeed. I had a talk with him to help me with the magazine. He readily agreed to write articles for it. Each month his contributions appeared in its pages in some form or another. My joyous occasion came when, at my request, Sir Muhammad Zafrulla Khan wrote his articles for the magazine. Thereafter we were lucky to receive a regular supply of articles from him. A great Islamic theologian as he is, his scholarly articles were the guiding stars for us in the firmament of Islam. His articles have always been greatly appreciated for their exquisite penmanship and the amazing wealth of knowledge and deep insight which they display.

Talking of our contributors, I must not forget my revered colleague, Mr. B. A. Orchard, whose writings have inspired the readers a great deal. His articles, though pithy, are sweet and deep.

The magazine is now in its 17th year of life. It is now in its full bloom of manhood. It is heartening to note that Hazrat Khalifatul Masih III, the Head of the Ahmadiyya Community, has on various occasions appreciated the standard which the "Muslim Herald" has achieved.

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Elsewhere I have mentioned that there has been a considerable demand for literature. When I took over the charge there wasn't any pamphlet which we could give to the people. I always felt shy that a mission of almost forty years of standing could not have enough sources to produce its literature in English. With 84 books of the Promised Messiah in our hands we could have stirred a revolution in the ideologies of the world. Alas, the mine of knowledge is there, but there are no means to present these treasures to the world. I always hung my head low in despair at our helplessness. There is a proverb which says drop by drop fills the ocean. I began publishing short booklets on various subjects; I did a bit of research work and published the life of the Ahmadiyya Martyer, Sahibzada Abdul Latif. It met with great approval. Soon after that "Catechism on Islam" was written by Dr. M. Suleman and produced by our Mission. Then at different intervals the following booklets were published and are given below in their order of appearance:

Hazrat Ahmad, The Promised Messiah,
by A. R. Chowdry

Muhammad, the Holy Prophet,
by A. R. Chowdry

The Gospel Account of Jesus's Death,
Part I *by A. R. Chowdry*

The Gospel Account of Jesus' Death,
Part II *by A. R. Chowdry*

Salvation
by A. R. Chowdry

The Status of women in Islam
by Mr. B. A. Rafiq

The Muslim Prayer Book,
by Mr. B. A. Rafiq

The Dilemma of the Welfare State
by Dr. M. Nasim

Religious Toleration in Islam
by Dr. M. Nasim

Why I Believe in Islam
by Hazrat Khalifatul Masih II

The Excellent Exemplar
by Sir Zafrullah Khan

Islam and Human Rights
by Sir Zafrulla Khan

Death on the Cross
by Maulana Abul Ata Sahib

Hazrat Ahmad, The Promised Messiah
by Hazrat Khalifatul Masih II

The Prophet at Home
by Sir Zafrulla Khan

A Message of Peace and a word of Warning
by Hazrat Khalifatul Masih III

Hazrat Ahmad, The Promised Messiah
by Mirza Mubarak Ahmad

Pilgrimage To The House of Allah
by Sir Zafrullah Khan

The Islamic Worship
by Sir Zafrulla Khan

Al-Hadith
by Sir Zafrulla Khan

Islam, My Religion
by Mr. B. A. Rafiq

Prayers of Hazrat Khalifatul Masih III

Tadhkira
by The Promised Messiah

A Misunderstanding Removed
by The Promised Messiah

The Golden Deeds of Muslims
by Ch. Rashid Ahmad

Intrigues Against Khilafat-i-Rashida
by Maulana Sheikh M. Ahmad

In a mission which is determined to push forward the religious crusade of preaching, it is absolutely necessary to have ready literature of diverse nature. Thanks to the efforts of our writers we were able to print and stock some useful books.

Years have passed over my head. The see-saw of the Mission activities has steadily increased its momentum. The Community has grown at a faster pace than expected. Soon I had to open new branches of the Mission all over the country. Almost 18 branches have well established themselves. Their organisation and supervision involves a good deal of work.

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For a Western country far removed from the centre of Islamic influence, it is undoubtedly a queer idea to hear about a faith for which they had an inherent aversion. It looked equally strange now to see the devotees of that faith running wildly in the metropolitan and other cities of the Kingdom chasing individuals or couples and begging their attention to listen to their message - yes, a message which over the last few centuries had sounded distasteful to their accepted way of life. But this is exactly what happened when, for the first time in the history of the London Mission, I launched a scheme celebrating "Tabligh Days". Four days in each year were reserved for the all-day effort for the propagation of Islam in different cities of the country where the members eagerly occupied themselves individually or collectively in groups in preaching. The members, including women and children, from the London Mosque and twenty other branches of the U.K. went forth loaded with tracts, leaflets, books, placards and literature down into the High Streets, shopping centres, markets, churches and other busy spots of cities. Literature on Islam was also delivered at 10, Downing Street where the BBC representatives and Press Reporters were already present. That same evening the news of our first Tableegh Day was flash-

ed across the country in the evening news bulletin. The following day National press published the news in the papers.

It was a new venture, an altogether new field of activity. But inspite of the fact that the people of this country were not familiar with this type of activity, they accepted us and patiently listened to us. We even had two converts as a result of this campaign.

The life of a missionary is not set on a comfortable and flowery bed of roses. The hazards to such a life cannot be fully visualised unless one walks into this order. A laborious course of training in this field, a down-right plunge into the academic sea of theology, a drill in practical psychology, a true command of the local language and idiom, a full knowledge of his place of work, a familiarity with the local people and an insight into their habits, customs, ways, traditions are an absolute necessity before one could get into the field. The personal qualities of sacrifice, piety, righteousness, sincerity, hospitality, courtesy, sociability and a strong faith and trust in God would add a lot to the above amalgam. The touches of personality, gift of the gab, judgment, brotherliness and affection can bring happier results if the blend is perfectly proportioned.

Ambition to claw one's way to the top, rudeness, non-co-operation, hatred are dangerous poisons. Bad temper in the profession of a missionary is taboo.

In the last 18 years much water has passed under the bridge. The Jamaat organisation stands on firm ground now. Lajna, Khuddams and other oraganisations have all fine team work. The finances stand well-cared for and are on sure foundations. The Presidents and Secretaries of Jama'ats outside London have well settled down to work.

A work of outstanding merit was the construction of the Mahmud Hall with the office and flats for the missionaries. The donor of this costly building is the Southfield Trust.

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In the course of these years of my stay as a missionary I have found one thing. It is the invaluable help which I have received from my friends and well-wishers. This help was ungrudgingly given in the form of guidance and directions from one whom I esteem above my life. It is Sir Muhammad Zafrulla Khan, without whose attention and interest it would have been impossible to get over my difficulties. In the organisation of the Jama'at he always unsparingly played the vital role. His influence on the Jama'at was like that of a father over his children. He cheerfully rendered assistance and advice to anyone who would come to him. His talk and address on the occasion of the Jamaat functions were always so appealing and effective that the people who heard him were spell-bound. Despite his high status in world affairs he is a humble servant of the Jama'at. He has a captivating charm, great courage and resilience and unswerving constancy to noble and generous ideals. I am indeed greatly indebted to him for the great work which he has done for the Jama'at.

★★

The Questions Christians ask about Islam

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By Dr. Ijaz A. Qamar, Ph.D.

Sometime back, Dr. Ijaz A. Qamar, Ph.D. Winnipeg, Canada and his wife were invited by a friendly Christian family. His host, educated in Mc Guill University for Islamic Studies (Montreal) and active in Church activities showed keen interest in acquiring knowledge about various aspects of Islam. The following article reproduces their after dinner conversation. (Ed.)

Christian:

I know you are a Muslim. How serious are you in the profession and actual practice of your religion, may I ask?

Muslim:

I seriously try to adhere to what Islam enjoins. As you probably know Islam means the attainment of peace through submission to the Will of God and I try my best to submit to His will.

Christian:

What are your basic beliefs, if I may ask.

Muslim:

Yes, certainly you may. First of all I believe that there is one and only one God-Allah Who is the Master of all the universe and is All-powerful. He is known to possess at least 99 attributes, like being Merciful, Beneficent, Sustainer, Supporter, etc. This is the very basic belief of all the Muslims as opposed to TRINITY-the belief of Christians. I believe that there is none to be worshipped but only one God and Prophet Mohammad is His Messenger. Prophet Muhammad is the chief of all the prophets sent by Allah. Allah revealed to him final and universal code for all walks of life which is contained in the most perfect book-the Holy Quran. I believe that all the superb human qualities culminated in the person of Mohammad and he is mentioned as the seal of prophets by Allah Himself. In other words the teachings of all previous messengers ceased to be effective with his appearance. The Quran is in Arabic language which has been proved to be the mother of all tongues.

In addition, since my childhood I have been told that there are four other pillars of Islam. A truly practising Muslim should worship Allah and offer five obligatory prayers daily, should observe fasting every year for a month (daily from the break of dawn to the sunset) in the ninth month of the lunar calendar, should pay an obligatory tax at the rate of 2½ percent on his savings and wealth, and should try to perform a pilgrimage to the Holy House in Mecca, if the journey is safe in every respect, and if one is financially and physically able to do so.

Christian :

Was Mohammad born before or after Christ ?

Muslim :

He was born in the year 570 of the Christian era in the month of August:

Christian :

Oh !, I didn't know that. I always thought Islam as a very old religion, much older than Christianity.

Muslim : Digitized by Khilafat Library Rabwah

As you can see, Islam is the newest and latest of all religions. Previous religions, though basically true were limited in their scope and application. God had been sending prophets prior to Muhammad at different times and in different geographical regions of the world. We believe in all of them including Noah, Abraham, Moses, Jesus, Buddha, Krishna, etc. We firmly believe that Jesus was a righteous prophet of God but not son of God in physical sense. I don't think God needs any progeny because He Himslef is ever-lasting.

Christian :

I was told not exactly like that. I was told that Muslims believe in Mohammad alone and none else.

Muslim :

No, that's not true. We should not give credence to what other people say in such matters. The seeker after truth should always ask the followers of a religion about their beliefs. A Muslim should be asked about his religion, a Christian about his own religion and so on.

Christian :

That's right. However, Are the beliefs of every Muslim the same? Are there any sects in Islam like we have in Christianity ?

Muslim :

As far as I know every Muslim believes in the five pillars I have just mentioned. There is certainly no consensus on all beliefs and the manner in which they are practised. Two major sects of Muslims are "Sunnies" and "Shias". They dis-agree about the rightful succession to prophet Mohammad and there are innumerable other differences which divide them and with which I'm not that familiar. They have separate mosques to go for congregational prayers and worship. The gestures and even wordings in offering prayers vary quite a bit among these two sects and also words to call for prayers are different. But still both groups are Muslims as they claim to be so.

Christian :

Are there other sects or sub-sects in Islam ?

Muslim :

Yes. They say there are 73 sects in Islam whose denom nations have changed over the centuries. All of them have differences of opinions and divergent interpretation of the Quran and the Hadith.

Christian :

Hadith : what is that. This is a new word to me.

Muslim :

Hadith is the collective name of the sayings and doings of the great Prophet. These sayings were collected and compiled after his death. Various authors have done this work. Some sayings are directly quoted from the authority of the Prophet himself and some from his immediate family members and close followers who have reported on prophets's actions.

Christian :

If this is the case, then there

must be wide differences of opinions on the actual wordings and the context in which those were uttered.

Muslim :

Exactly. There is no way to check their veracity and authenticity except the Holy Quran. Because Quran contains the revealed words of Allah and I believe the Prophet had not done or said anything against that revealed law. So if a particular saying or reported action is against the Quran we should reject that outrightly.

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Christian :

That's your belief, what about other Muslims ?

Muslim :

First of all you should ask them as I cann't speak for them. However, I venture to say that every Muslim does not seem to be of the same opinion. Some sects give little credence to the Holy Prophet's sayings, becaue they say all of them are of doubtful nature, some lay equal emphasis on the Quran and the Hadith and still others lean more towards Hadith for guidance.

Christian :

That's something revealing. I have read about Islam mostly written by Christians. They study and write naturally from a different angle. Tell me more about your religion. Do you believe in angels, life after death etc.

Muslim :

Certainly we do. God has created us and the angels for a definite purpose. Everyone has his duties. We believe in the resurrection of the soul and the life after death. We believe we will be accountable for our actions in respect of our duties towards our fellow human-beings. That's Why we have been endowed with reason. In fact, performance of duties towards our Creator makes us a better human-being, I think. We believe that by the proper use of our capacities and faculties we can be led to salvation a state sought after by every one of us. Moreover, I don't think heaven and hell are geographical locations Heaven is the attainment of a life of everlasting peace and a state of complete joy and happiness through union with God. Allah has set it forth in the Quran symbolically and metaphorically. Hell is just the opposite of that state. But my reading tells me that hell can be compared to an hospital where every inmate will be treated depending upon his ailment. Ultimately the mercy of Allah will engulf everyone. I do't know whether this answers your question or not but that's what I believe.

Christian :

Yes it does. I have heard people saying that Islam is a religion for the black and brown people and that it discriminates against women. To what extent that kind of remarks are true ?

Muslim :

I have heard those remarks before. I would say these objections are completely baseless. Islam is the most perfect, universal and latest of all revealed religions, it is not at all race or colour-conscious. Races and colours are for identification only and may be to add spice in this wide world, I would say. I think it is mostly due to some historical reasons that the majority of muslims are non-whites and majority of Christians are whites, otherwise Islam establishes true democracy and universal brotherhood without any discrimination of any sort. I would like to add that Faiths other than Islam have professed democracy and brotherood as well but Islam is distinct and unique in

vehemently laying down in the form of law that all human beings are equal. Other religions are very vague in this respect.

As regards equality of women and men they are equal in the eyes of God and so should be in the eyes of human-beings. However, God has created certain capacities and capabilities which are not equally shared by both sexes. Physical strength is a clear example and for that reason their respective roles in life are different. You cann't make them more equal than what nature has done in this respect. Islam safeguards the rights of women in clear detail and just like men they can attain spiritual glories in this world and in the hereafter.

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Christian :

Is it true that in your religion men are allowed four wives at a time ?

Muslim :

Yes, there is a provision for that in the Quranic law. It is permitted in very exceptional circumstances. There is no obligation. I agree this permission has been abused in some muslim communities but still this practice is an exception and not a rule.

Christian :

Why this permission when it was likely to be abused ?

Muslim :

Every law can be abused. Every law is a general statement of rules and regulations. Quranic law being a universal law has to address itself to innumerable situations which you and I cann't imagine at this sitting. In addition to worldly situations, Islam wants to create a pious and moral society. When I look to the situation in non-Islamic communities in the matter of sexual life, I find a large majority of people who cann't swear that they don't or didn't have relations with more than one woman. And that relation is just for mindless and senseless pleasure. Islam deprecates this sort of flirting. It says if you are constrained to have more than one wife, then do so but you should do perfect justice to them all and keep them on equal basis.

Christian :

Why no such premission to a woman if she is similarly constrained especially when both sexes are equal in Islam as you say ?

Muslim :

I have heard that objection before. I said earlier both male and female are equal but not so physically and biologically. Physical needs of both sexes are not the same. I think you would agree that sex drive presents a greater challenge to men than to women. Then if the same permission is given to a woman as is given to a man, it will create a chaotic situation in society. Imagine what will happen if a man marries another woman who in turn is married to three other men. This will be a ridiculous situation if all four wives are married to four husbands each. I'm saying this because according to your argument, permission of plural marriages should be given to both men and women. In order to do proper justice this permission naturally should go to men who are physically superior and are responsible for the continuation of human progeny.

As a matter of fact physical attractiveness of both sexes towards each other is for the procreation of children and for the survival of human race.

Christian :

(Jokingly) Do you intend to marry another woman ?

Muslim :

I have no plan so far and do not intend to do so at this time. But who knows, I may if the situation presents itself and if my present wife willingly agrees to that.

Laughter

Christian :

Tell me another thing. Are you a "Sunni" or a "Shia", I'm not sure if I'm pronouncing correctly.

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Muslim :

I don't like labels in the first place. The label of being a muslim is sufficient for me but if you want to know some more details than the one I have already given you then I would say I have some differences with both of these major sects. It is not for me to tell you what these sects believe but I can certainly tell you what I believe.

First of all I believe in all the basic fundamentals of Islam (above), I profess them and try to practise each and all of them. I believe that the Islamic message is the final divinely revealed message in the form of Quranic law for all mankind for all times to come. At the same time I believe this Code is a living Code and is not static in nature. In other words this message can be interpreted with the authority of Allah. Although every learned muslim is free to interpret Islam the way his knowledge allows but I believe a special knowledge is bestowed on selected individuals from time to time. According to several sayings of the Holy Prophet Mohammad and the prophesies in the Quran itself Allah will continue to raise chosen individuals to reinterpret and reform Islam according to divine knowledge. Only the interpretation of these selected individuals will be valid in that particular period of time and not of every Tom, Dick and Harry.

Fourtheenth century of the Islamic era was predicted to be the time when Islam was to be at the lowest ebb and of least effect. So it was destined that a God-sent person will revive Islam and bring back the buried teachings of Islam. He was to be called Promised Messiah. I believe Mirza Ghulam Ahmad(literally meaning humble servant of Ahmad which is another name of Prophet Mohammad) of India was selected by Allah for such a purpose. And we see today that through the efforts of his world-wide community (numbering about 10,000,000), thousands and thousands of people have and are embracing the fold of Islam and accepting Hazrat Mohammad Mustafa as their resurrector. It is only through the efforts of such individuals that the light of Islam will keep burning around the world. So I call myself an Ahmadi Muslim but basically I would like to be called a muslim.

Christian :

This is all new to me but I certainly see a lot of sense in all this if one believes in Islam. Are there very many muslims of your kind in Pakistan, where you originally come from ?

Muslim :

No, We are in clear minority in Pakistan. Let me tell you one unprecedented thing which has happened in Pakistan recently. Sometime back the National Assembly of Pakistan decreed that any person having the kind of faith of Ahmadi muslims cann't be regarded as a muslim for the purposes of law in Pakistan. Obviously this was done for the sake of political expediency, to say the least. Otherwise the law of Islam and even natural justice does not permit the National Assembly of any country to oust any body or any group

from the fold of any religion The Quran is very specific on that point and declares that every body's faith is the one which he or she chooses to declare and profess.

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Christian :

Naturally there must be other reasons than religious ones which might have prompted the political assembly of Pak stan to take such an unheard-of action.

Muslim :

Most certainly.

Christian :

I have been a student of religion to a certain degree and I don't accept what Mohammad has claimed to be but I know one thing that if you bring in democracy into religion then you make mockery of both democracy and religion.

Muslim :

I guess we must leave you now. Let me say a final word. As I said in the beginning I believe in a living and everlasting God which means none of the attributes of Allah are suspended or have ceased to operate. He still sees, still hears and still speaks as He did from the very beginning. He still directly guides mankind through revelation to His chosen ones. And that is the beauty of Islam which makes it a living religion, distinct from old religions. But there can be no departure from what has been vouchsafed to the excellent and final exemplar—Mohammad.

(Cantinued from page 16)

Ghost'. Christianity is split into many sects. Every sect claims that the Holy Ghost descends on them. If this is correct, why do they have divergent beliefs : Even the four Gospels do not agree with one another. In another place the "Spirit of Truth" is called 'Comforter'. (John 15 : 26) The meanings of the word 'Comforter' can be understood more clearly, if one ponders over the verse, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever". (John 14 : 16) Consider the words, 'another Comforter'. This means that Jesus himself was a Comforter and when he goes away, God will send another Comforter like him in body and spirit. So the Holy Prophet who was another Comforter from God came as prophesied by JESUS CHRIST." That he may abide with you for ever," means that his teachings will be final and remain operative for ever. The Holy Quran embodies in it, a complete moral and spiritual code for the guidance of mankind.

In short both JESUS and MUHAMMAD are from GOD but MUHAMMAD and not JESUS CHRIST, is the universal teacher.

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RABWAH

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

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address

THE REVIEW OF RELIGIONS, RABWAH, PAKISTAN.

ISLAM AND WORLD PEACE

BY

SAHIBZADA MIRZA MUBARAK AHMAD

(Speech delivered at Dayton, Ohio, on November 6, 1977)

Reproduced from the Muslim Sunrise, America.

Of all the religious institution,s and dispensations, Ahmadiyya Movement in Islam preaches as well as practises the teachings of Islam about tolerance, appreciates what is good in other religions, and tries to promote universal brotherhood. Islam aims at establishing peace, order and harmony among the nations of the world. True to the Islamic traditions, the members of the Ahmadiyya Community strive to contribute their mite towards the reduction, nay elimination, of crime in their respective localities, and abstain absolutely from using force and violence and from resorting to drugs and intoxicants which lead to personal and racial conflicts and disturb our civic and national tranquility. Cooperation with and loyalty to the recognized authorities of law and order is also the halmark of the Ahmadiyya Community.

These typical features of the Ahmadiyya Community were adequately recognized at the reception given at Dayton, Ohio, by the Midwest and Lakes regions Jamaat (chapters) in honor of Hazrat Mirza Mubarak Ahmad, Director-General of the missionary activities of the Ahmadiyya Movement in Islam, on November 6, 1977, among others, by the Honorable Mavor, James H. Mac Gee, and Judge Jackson.

Hazrat Mirza Mubarak Ahmad eloquently delivered in his address the message of Islam about peace and its solution of the economic, racial and political problems of the day. (The full text of this scholarly discourse appears in the current issue of the Muslim Sunrise.) Bro. Muzaffar Ahmad, local and regional President, in his welcome speech had briefly touched upon some of the humanitarian aspects of activities conducted by the local community, irrespective of caste, color and creed, with a view to creating a homogeneous society conducive to ideal civic life. Instinctively prompted to recognize the healthy contribution of the Ahmadiyya Community in the said direction, the Honorable Mayor rose to remark that Ahmadiyya Movement is the only dispensation which not only preaches of peace but also translates them into actual practice. Its selfless service to the local community was really commendable. Likewise, Judge Jackson appreciated the almost zero crime rate in the Ahmadiyya Community and held it as a model worthy of emulation.

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The Mayor later presented the key to the city of Dayton to the distinguished visitor, under whose guidance and inspiration as Incharge of international missionary activites, the Ahmadiyya Communities in America are engaged in catholic and cosmopolitan activities.

(Mian M. Ibrahim,
Editor Muslim Sunrise)

———:o:———

I have chosen this topic—Islam and world peace—because of its obvious importance to all today.

World peace has never been in greater danger than it is today with conflicts between the different nations and the various peoples with all the deadly weapons of war which have been invented. At the same time peace has never been so sorely needed as it is today, and it is for a simple reason. After trial and erro-

spread over ages, mankind had at last done away with at least one kind of warfare ; namely warfare for religion. However great our dislike or intolerance for one another's religion, we had come to think that we should not wage war on the score of religion ; at least not openly as was done in the time of every prophet in the past. Persecution for religion perhaps but no religious wars.

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With religious wars more or less a thing of the past, mankind might have gone on to establish a life of free belief, of peaceful communication and argument between people, reach a universal and generally acceptable system of regulating relations not only between man and man but also between man on the one hand and God on the other. But this was not to be. Racial, economic, and political differences on national as well as international level were to become acute and dominate and divide the nations of the world into hostile camps. This is most unfortunate but at least shows that the charge levelled against religion from times immemorial, that religion makes for wars, is not true. It is the human lust for power or pride, culture or race, or things of this kind which make for war. So much is proved clearly by the contemporary world scene.

Religious wars have ever been imposed on defenceless believers or teachers of some belief which their oppressors perceived as a threat to their security, their prestige or their leadership. With peace in the sphere of religion more or less assured, if we had or can now have peace also in spheres outside religion mankind might have marched or might still march on to unlimited progress both material and spiritual.

But peace does not seem assured at all, so that we human beings have to make a gigantic effort to achieve it.

Peace—world peace I mean—is, therefore, important. But why do I connect world peace with Islam ? Because the concern of Islam for peace is very great ; it has been and is greater, I claim, than that of any other religion or idealogy. Islam, from the very beginning, conceived its message as universal. A message meant for all people, black, white, yellow, brown, rich, poor, developed, underdeveloped, and so on. Islam also teaches a synthesis of religious messages, reverence for all teachers of religion. It was and is a message to liberate mankind from shackles of various kinds and put them on the highway of peace and progress. Peace within the human family as a whole and peace between human family and their God and Maker.

Not finding the prospects of peace so rosy, thinking Muslims everywhere, as indeed all religious people everywhere feel concerned about peace. But what can Muslims, as Muslims, do for peace ? Perhaps many would think that Muslims can do little or nothing about it. Muslims are not a great bloc or combination af powers. Their responsibility for peace cannot be great ; their concern for peace need not be great. But no, just as wars begin in the minds of men, so do thoughts and plans for peace begin in the minds of men, in the correct sort of attitude and in the correct sort of readiness and preparation for peace. Muslims, therefore, with their experience of 1400 years, with a teaching which achieved so much in its first encounter with human problems, with the unique example of the Holy Prophet (on whom be peace) whom Providence placed literally in all sorts of human situations ; Muslims

with their rich experience and inheritence could really do much for peace.

The experience of Islam is unique. It confronted and abolished racial and tribal differences. It promoted institutions and methods for the liquidation of slavery and for the dissolution of economic subordination of all kinds. It also taught methods for the prevention and settlement of conflicts between large organized groups of people.

Slaves were to become a thing of the past as soon as Islam came. There were to be no slaves in an Islamic order. In a formally declared religious war—which is really a war on freedom—involving bloodshed on a large scale, aggressors could be made slaves as we may make prisoners of war. But soon after, the slaves could obtain the status of free citizens either as a gift by their captors, or on payment of ransom or through an agreement to work and earn the ransom money, and so on. Those who chose to remain slaves even after these offers of freedom were to be treated on a basis of equality with their captors. Women slaves could be taken in marriage ; but they became free as soon as they became mothers. Men and women slaves were to be encouraged to marry ; to maintain moral health in society.

Economic subordination has always been discouraged by Islam through its economic statutes. Interest is banned, so a rich man cannot live on his riches. Savings are charged at the rate of $2\frac{1}{3}\%$; this being the institution of Zakaat under which savings cannot go on enlarging, not without cuts in the interest of the poor, the needy, the rest of society. Properties left by the deceased must be fragmented between a large number of heirs ; they cannot concentrate in the hands of a few. The Promised Messiah, founder of the Ahmadiyya Movement in Islam, applied the provisions of Islam further to abolish economic disparity. He founded the institution of Wasiyyat or the voluntary willing away of properties. Islam permits Muslims to a maximum of 1/3 of one's total assets to will away to others. The holy founder of the Ahmadiyya Movement asked Ahmadi Muslims to will away from 1/10 to 1/3 of their properties to promote the wider interests of Islamic charity. With such provisions there could be no super rich class among believing and practising Muslims. There is no such class among Ahmadi Muslims. These results are secured through a voluntary renunciation of wealth.

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But I said that Islam also taught methods for the liquidation of conflicts between organized peoples. It is really amazing that Islam anticipated an idea of United Nations. For this, read the Chapter 49 (*Al-Hujurat*) of the Holy Quran. In it you will find, among other things, the startling provision that if two sovereign groups of believers resort to open hostilities, it becomes the duty of other believing groups to make peace between the groups which choose to go to war ; and if after the award of peace terms, one of the groups persists in fighting, then it is the duty af all the other groups to fight the delinquent group to submission. A provision of this kind, seriously upheld, must put an end to war and promote instead the interests of peace.

One supreme question today is : can we have or should we have national groups. Many people would abolish national groups. But it would be fantastic even if it were desirable to think that national groups could be abolished with a stroke of the pen or, as it were, by a simple resolution. National groups today merge into larger internatinnal groups. Such international groups tend to become

blocs of powers. difficulties of peace remain as ever. An international group to promote peace must become a world group, a world community. Very good, but what do we do until such a thing becomes possible? There have to be national groups until then, and national groups at peace with themselves and at peace with others. Within each national group there have to be distinctions of first and second class citizens and so on. Islam created a national group in the city of Medina when the Holy Prophet (On whom be peace) migrated to Medina under the pressure of Meccan oppression. He found himself voted by Muslims, Jews and others to the Headship of the new Medina State. By accepting this, the Holy Prophet inaugurated a great development in Statehood by producing the famous treaty of Medina. This treaty has about 70 clauses. Its basic clauses secure agreement in two points:

(i) that the parties subscribing to the Treaty will stand by the principle of religious freedom, and

(ii) that they will jointly defend the city if it is attacked from outside. This conceded the parties became one nation, and all *equal* citizens of one state.

There was no further qualification for citzenship. True, the treaty also provided that any further disputes—constitutional or other civil disputes between the contracting groups were to be referred to God and His Prophet. This was a merciful provision. The most perfect constitutional apparatus must face unforeseen disagreements and disputes. What is to be done then? The contracting parties to the Treaty of Medina agreed that such disputes would be arbitrated upon by the Holy Prophet. *Not arbitrarily* but in accordance with a known and steadily unfolding law, the law of Islam, which was to be binding on the Holy Prophet and his Muslim followers. This merciful provision completed the treaty. A pluralistic society, a society made up of several smaller societies, emerging as a state could have no better foundation.

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The genius of Islam, in short, favors the promotion of peace through contracts, through law, through the combined strength of smaller groups in a nation and through the combined prestige of a parliament of nations.

Sahibzada Mirza Mubarak Ahmad visited the Fazli-i-Umar Mosque, Dayton, on November 6, 1977, where he delivered the foregoing address on Islam and World Peace.

Centenary Ahmadiyya Jubilee Fund

The Centenary Ahmadiyya Jubilee Fund, launched by Hazrat Mirza Nasir Ahmad Khalifatul Masih III, envisages a grand plan for speeding up the propagation of Islam in all parts of the world. Missionary centres will be established, Mosques will be built and Quran Translations as well as other Islamic Literatute published in all principal languages of the world. A Mosque in Sweden has already been built out of this Fund.

The fourth stage of the receipt of subscriptions towards this Fund will end on February 28, 1977. By that date every pledgee should have remitted 4/15 of his or her total commitment. The office bearers are requested to expedite the work of collecting remittances. The pledgees, both in Pakistan and outside it, should please make a note of it and remit their dues promptly.

Secretary, CENTENARY AHMADIYYA JUBILEE FUND, RABWAH.

THE PRINCE OF PEACE

Have you ever heard the truth
About the prince of peace ?
His name is Ahmad and his youth
Is putting you on ease !

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Have you really ever seen
How to reach his light ?
It is easy, if you're keen
To follow the true guide !

O dear people, It is you
For whom the Sharia is made,
O dear people, it is true,
Qur'an is blissful shade !

It is the guidance for you all
And Ahmad made it new
It is the light, so hear the call
You mankind, not but few !

Islam is hope, Qur'an the way
And Muhammad the key,
But Hazrat Ahmad is the tray
On which today the key you see !

So if in our darkened days
Of hate and beguiled eyes
You'd like to grasp the shining rays
Come to Islamic skies !

Hadayatullah Hubsch

Don't follow those, who preach, but fail
To practice what they preach,
It is Muhammad, whom we hail
And Ahmad is his beach !

Don't follow those, who collect gold
But do not spend a grain,
Their hearts and minds have turned out cold
Their works are all in vain !

Believe me, it it is Ahmad's fold
Where you can find true peace !
Blessed are the ones, who now have sold
To him their souls and fee !

★

And over it my Prophet Mustafa alone hold sway

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(Translation of a poem from Kalam-i-Mahmud)

Nur-ud-Din Muneer

Be it Thy Grace or some Trial from Thee,
Oh Lord, happy I am in whatever Thou ordain for me.

I do not mind a whit if I perish in Thy path,
Welcome to me is death which glorifies Thy Faith,

Make my eyes modest and my breast jealous for Thee,
My lips may sing Thy praises and my heart cherish Thy love,

The Devil's reign from this world may vanish soon away.
And over it, my Prophet Mustafa alone hold sway.

The days of my life span I wish to pass so,
Before Thee so near, my soul may ever bow.

(Continued from page 29)

Because all over our earth
There is no creed like his
It's name is Islam, and it's worth
To see your daily kiss

So follow Ahmad, Start and live
Islam, your happiness,
Which just the prince of peace can give
And more than you could guess !